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The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Published Since 1877

JACKSON, MISSISSIPPI, THURSDAY, AUGUST 23, 1980

Volume CIV, Number 30



Left to right are Kay Chandler, Roy Bostick, and Elizabeth Thurmond, along with children of the Booneville area at West Side Park's mission project.

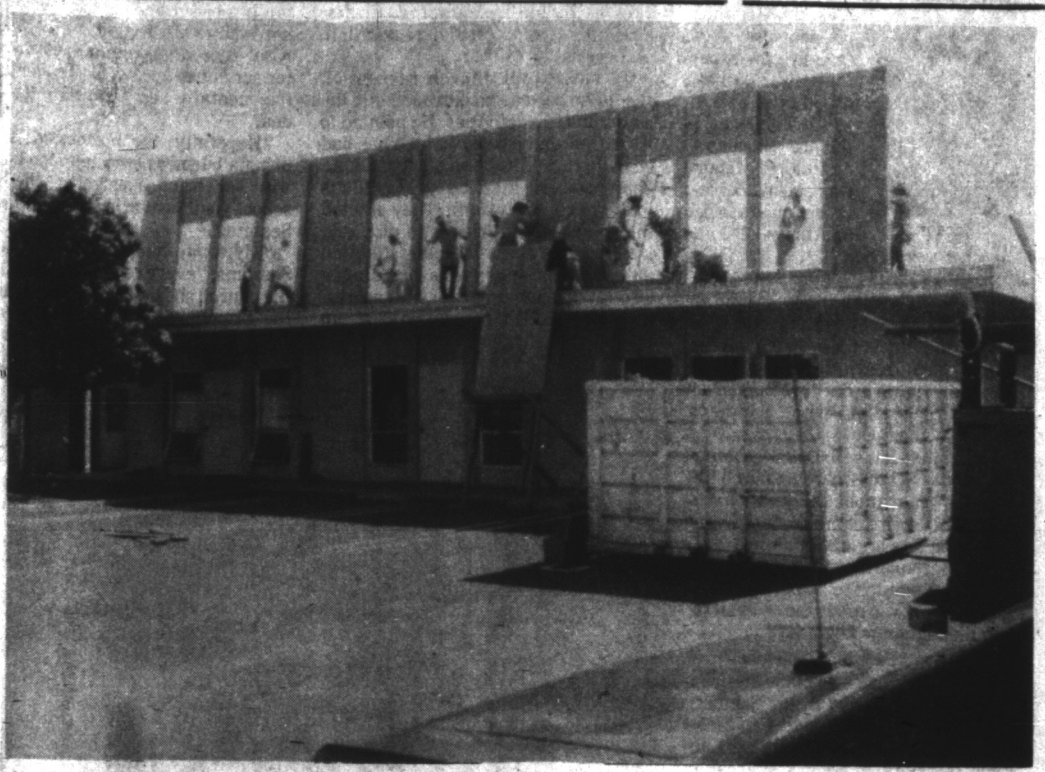
Northeast And Calvary Lead Booneville Project

By Larry Wimberly
Associate Director
Northeast Miss. Jr. College BSU
"Go ye therefore into all nations..." is a command that prompted the Northeast Mississippi Junior College Baptist Student Union into various mission projects this past year. The highlight of our mission program was the Booneville Community Mission Project.
The Booneville Community Mission Project was jointly sponsored by Calvary Baptist Church, Booneville, and the Baptist Student Union.
Mr. and Mrs. Jesse Cole of Calvary Baptist Church provided housing for the missionaries, the church provided food, and the BSU provided expense allowances and supplies.
The format of the mission was to conduct a Backyard Bible Club in a different area of the city each week. The first week, the sessions were held at the East Side City Park. Average attendance for the week was 50 children.
A Backyard Bible Club was also held at the West Side City Park. An interesting feature of the program was the opportunity to present the club in local missions.
An invitation was extended from Milton Koon of the Gaston Baptist Church to have a Backyard Bible Club at the Jumpertown Baptist Mission, a mission of Gaston Baptist Church. David Grisbam, pastor of the Forrest Hills Baptist Mission in Baldwin also invited the mission team to present the program. Forrest Hills is a mission of the Ingram Baptist Church. Wallace Pannell, pastor.
The last week of the project, the missionaries served as teachers in the Va-

cation Bible School of Calvary Church, Roy Bostick, pastor.
The Community Mission Project was directed jointly by Roy Bostick, pastor of the Calvary Church and Larry Wimberly. Bostick said that a summer project like this could be sponsored with the city. "Our church could have morning activities and training at the parks for children and then have afternoon recreation and Bible Study programs for young people. The potential for this ministry is unlimited."
During each week of the project, two students served as volunteer missionaries. Kay Chandler a Northeast graduate who will be attending Memphis State University next year served two terms of three weeks each. Kay is a music education major who attends First Church, Okolona.
Renee Bostick, a junior attending the Wheeler High School in Wheeler also served two full terms. She is a member of the Calvary Baptist Church and the daughter of Bro. Bostick.
Both Elizabeth Thurmond and Lissa Gamble served one term each. Elizabeth is a sophomore music student at Northeast. She attends the Fellowship Baptist Church, in Ripley, Ms. Lissa is a junior special education major. She will be attending Mississippi State this fall. She served as BSU president this past year at Northeast. She attends the Ingram Baptist Church at Baldwin.
The future success for projects like this has been proved by the success of our project. Every city, every church, and every BSU can conceivably sponsor a project like this and see tremendous results for our Lord.

...Lives Will Never Be The Same...

"Too often, we are not willing to lift up our eyes and look on a needy field. This has encouraged us to place God first, others second, and ourselves third." These comments come from Nettie Breland and Edna Tosh, two volunteers who traveled to San Leandro, Calif., last month with others from the Kemper-Neshoba Baptist Association.
They were a part of a 19 member team that erected the basic structure for the second story of an educational building, built bookcases, cabinets and installed light fixtures, conducted revival services, held Backyard Bible Clubs, carried out a door to door people search, and offered personal witnessing.
The team, working for the Pacific Avenue Baptist Church in San Leandro, was led by Kemper-Neshoba director of missions, Kermit Sharp. Said Sharp, "I'm hopeful that our reports will reach the hearts of our church people and encourage greater response toward missions."
Pacific Avenue Church has a membership of 150.
(Continued on page 3)



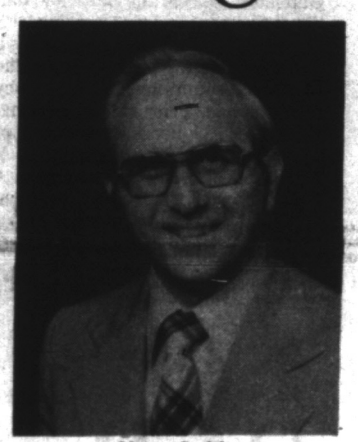
A wall goes up in San Leandro. It will be church educational space.

Three Staffers Elected Convention Board Endorses A Million A Month Budget

By Don McGregor
The election of three professional staff members and the endorsement of a budget for 1981 calling for more than \$1 million per month were highlights of the annual meeting this week of the Mississippi Baptist Convention Board.
The board also heard a report from the Clarke College Board of Trustees with an explanation of anticipated financial conditions for the 1980-81 school year.
The budget endorsed by the Convention will be presented to the Missis-

issippi Baptist Convention in November for consideration. It calls for a total for the year of \$12,655,000 with \$12,152,300 being projected for the basic budget needs and \$502,700 being an advance section (Budget: Page 3).
Two BSU Directors
Two Baptist Student Union directors at Mississippi colleges were employed, and a new architectural consultant was named.
For the BSU directorship at Mississippi State University to replace Ircel Harrison the board elected Kenneth E. Watkins, now the associate BSU director at the University of Arkansas. Though he is a native of Bremerton, Wash., his parents now live in Mississippi. He is a graduate of Delta State University and Midwestern Seminary. Mrs. Watkins is a native of Schlatter, Miss.
Billy Gene Bowie was named to become the BSU director at Northwest Junior College. He is a native of Lambert, Miss., and at present is minister of music and youth at Line Creek Baptist Church, Kentwood, La. He also is a graduate of Delta State University and of New Orleans Seminary as well.
Neron Smith, now the minister of education and administration at First Baptist Church, Natchez, was elected to the position of architectural consultant for the Mississippi Baptist Convention Board. Dennis Conniff, the present consultant, will retire on Dec. 31. Smith's time of employment was set as Oct. 1 in order that he might

participate in an orientation program in Nashville and become acquainted with churches Conniff is now serving before Conniff retires.
Moved to Magnolia
Smith is a native of Hammond, La., and moved to Magnolia, Miss. in 1945. He is a graduate of Mississippi College and New Orleans Seminary. He has been in his position with the Natchez church since 1976. From January of 1974 until September of 1975 he was on the staff of Sherwood Baptist Church in Albany, Ga.; and from 1967 until 1974 he was minister of education and administration at Oak Forest Baptist Church in Jackson. Other staff positions have been in Texas, Florida, and Louisiana in addition to serving in Amory and Wesson in Mississippi.
The Clarke College report was presented by John Brock, pastor of Van Winkle Baptist Church, Jackson, and vice-chairman of the trustees. He pointed out that after all factors were taken into consideration, the total deficit carried over at the end of the 1979-80 school year was \$14,064. Careful handling of finances during the 1980-81 school year should leave the college with a deficit at the end of the year of only \$4,113, he said. He reported the receipt that day of an anonymous gift of \$25,000 which was not a part of the figures.
The projections were based on a student body for 1980-81 of 160 students, he said. He noted that there are now 149 new applications for enrollment in the



Neron Smith

college, and 50 to 60 students are expected to return for their second year.
Brock said it is anticipated that a more complete report on the plans for Clarke will be presented at the pre-convention board meeting in November. He mentioned the serious illness of Herbert Valentine, Clarke business manager, who is in Baptist Medical Center, and that A. C. Johnson, president of the college, had been unable to attend the board meeting because of illness.
New Ministry
A report also was given on the new ministry that is expected to get under way at Parchman Prison, to be funded (Continued on page 3)

Legislature Ponders: To Pray Or Not To Pray

By Larry Chesser
WASHINGTON (BP) — Most witnesses at a second House subcommittee hearing on the controversial Helms proposal to deny federal courts jurisdiction in school prayer cases opposed the amendment.
The number of supporting witnesses declined when Sen. Jesse Helms, R-N.C., author of the Senate-passed amendment, cancelled his appearance due to a "conflict." The hearing's last witness told the panel she had changed her mind about supporting the legislation after sitting through earlier hearings.
Rita Warren, president of Christian Civil Liberties Union Inc., told the Subcommittee on Courts, Civil Liberties and the Administration of Justice that the Helms amendment was not needed and the Constitution should be left as it is.
Warren pointed out that had the Helms amendment been in effect, it would not have allowed a federal court to rule a Massachusetts law permitting a minute of silence for meditation and prayer constitutional.
Grace Baisinger, immediate past president of the National Congress of Parents and Teachers (PTA), told the panel that the Helms amendment is "misleading" because "it attempts to make one think the Supreme Court is against prayer." She pointed to a PTA resolution calling for teaching "a-bout" religion in public schools.
Rabbi Daniel F. Polish, associate executive vice president of the Synagogue Council of America, said prayers in school would be either sectarian or non-denominational in nature. He argued that sectarian prayers would doubtless be "in direct conflict" with the religious traditions of some, and that non-denominational prayers "trivialize the nature of prayer."
A three-member Protestant panel challenged the Helms amendment, arguing that voluntary prayer was not banned by the 1962 and 1963 Supreme Court decisions on second prayer.
"There is no reason for Congress to enact a law that would 'permit' prayer in schools, for it is presently possible for voluntary prayer to occur," said Jack Corbett, director of church-government relations for the United Methodist Church.
Daniel J. O'Connor, chairman of the American Legion's Americanism

Commission, argued for the Helms proposal on the basis of states' rights.
"On this issue it is the states and not the federal government that should exercise proper jurisdictional authority," O'Connor said.

The value of prayer in school, O'Connor said, is not that it alone will "reverse objectionable trends in our society," but that it will "encourage greater receptiveness to our collective (Continued on page 3)



Bringing Out The Clown

Jan Cossitt of Clinton applies clown makeup to Kristen Caverly of First Church, Nicholson. Cossitt taught a Christian Clowning class during the Church Recreation-Youth week at Gulfshore. See story on page two.

Spanish Baptists Recommended For Work In Equatorial Guinea

RICHMOND, Va. — The Southern Baptist Foreign Mission Board has recommended to the Spanish Baptist Union that they consider beginning mission work in Equatorial Guinea. The recommendation followed a survey trip to the country by two Southern Baptist missionaries and a board staff member.
Reporting to his board on the survey trip, John E. Mills, secretary for West Africa, recommended that if Spanish Baptists could not initiate work in the early future, Southern Baptists should give further consideration to opening work themselves.
Mills also noted that further recommendations would be made if Spanish Baptists ask for assistance.
Consideration of Equatorial Guinea as a mission field by both Spanish Bap-

tists and Southern Baptists came about largely as the result of efforts of Las Palmas Baptist Church in the Canary Islands. Around Christmas time the church spearheaded a food and clothing drive for the needy citizens of Equatorial Guinea.
Mills' report said there are great needs in the area of agriculture, education and health care.
The conditions in the country developed after the rule of an absolute dictator disrupted the country's economy to such an extent that much of the population left the country and many of those remaining were reduced to near starvation.
The new government has expelled Russians, most Cubans and kept a few Chinese and has asked the West for help.

Missionary Seriously Injured In Paraguay

PUERTO PRESIDENTE STOESSNER, Paraguay (BP) — Kenneth H. Watkins, Southern Baptist missionary to Paraguay, was seriously injured Aug. 18 when his Volkswagen van collided with a Jeep in this city near the Brazilian border.
He is receiving treatment in the intensive care unit of a private hospital in Puerto Presidente Stoessner. His condition was listed as serious, but improved and stabilized.
Watkins, 43, was driving alone in the van when the accident occurred about two blocks from the hospital. He was taken to the hospital and underwent surgery immediately for multiple internal injuries. He also received a broken arm and broken leg in the accident.
No other details of the accident were available.
Watkins, who was born in Enterprise, Ala., and grew up in Bartow, Fla., was pastor of the Keene Terrace Baptist Church in Largo, Fla., when he and his wife, the former Linda Claville of Brandon, Fla., were appointed missionaries to Paraguay in 1967. He is a general evangelist.

Watkins, who was born in Enterprise, Ala., and grew up in Bartow, Fla., was pastor of the Keene Terrace Baptist Church in Largo, Fla., when he and his wife, the former Linda Claville of Brandon, Fla., were appointed missionaries to Paraguay in 1967. He is a general evangelist.

Tom Hearon Named To Lead Religious Activities At WCC

Thomas E. Hearon, Jr., has been named director of religious activities at William Carey College, according to an announcement by President Ralph Noonkester. Hearon began work at the institution on Aug. 15.
A graduate of Mississippi College and Southwestern Seminary, Hearon has most recently served as associate pastor and minister of music and youth at Twin Lake Baptist Church in the Hindu Madison Association. He has held similar positions at Calvary Baptist Church, Idaho Falls, Idaho; International Baptist Church, Buenos Aires, Argentina; and Tinsley Baptist Church, Yazoo County.



Hearon

ALLOCATIONS	
MARGARET LACKEY STATE	
MISSION OFFERING	
1980	
Garaywa Operation	\$60,000
Garaywa Improvements	20,000
New Missions	110,000
Pastoral Aid	9,000
Church Building Aid	11,000
Disaster Task Force	35,000
Central Hills Baptist Retreat	60,000
Parchman Ministry	20,000
	\$325,000

Church Recreation Should Be An Outreach Tool: Sessoms

By Tim Nicholas

Chester Swor was the featured speaker for the combination Church Recreation-Youth Week at Gulfshore recently. For more efficient use of the facilities the experiment was to have the church recreators meet alongside the high school students. Gulfshore was packed out and both groups seemed to thrive in one another's presence.

Swor, who held the attention of over 200 kids (and adults) for nearly an hour at the time with such lectures as that of the "little foxes that spoil the vines", mentioned in Song of Solomon, was a key figure in the development of church recreation in the Southern Baptist Convention.

In an interview with Bob Sessoms of the Sunday School Board's Church Recreation department, the question was asked, "When did church recreation get started in Southern Baptist life?"

Sessoms turned in his dining hall chair and pointed to Swor. "Let's go ask the man who made the original recommendation to begin it."

Overwhelming Response

Swor is the man who made the original recommendation to the Southern Baptist Convention meeting in Memphis in 1948. The overwhelming audience response to Swor's suggestion brought immediate research by the Sunday School Board and the opening of a new department in church recreation in 1953.

Swor said that earlier there was great hostility toward church recreation programs. Comments such as "they're turning the church into a playhouse" were common, according to Swor. But by 1948, "so many young people had broken their parent's hearts, they were willing to grab at anything," said Swor, so his suggestion was heeded.

Sessoms, who spoke to recreators at Gulfshore, said in the interview that his assignment includes working with churches which are planning to build a recreation facility and helps train the recreation committee in a philosophy of recreation. Prior to building anything, a church needs a philosophy of recreation, a trained committee, an existing recreation program, and a trained recreator. "Every church can have a recreation program, but not every one needs one (a building)," said Sessoms.

"It's like frosting on the cake," he

said. "In the church, hopefully, it points people toward the abundant life."

Sessoms listed the balanced program as including camping, crafts, drama, retreats, social recreation, and sports.

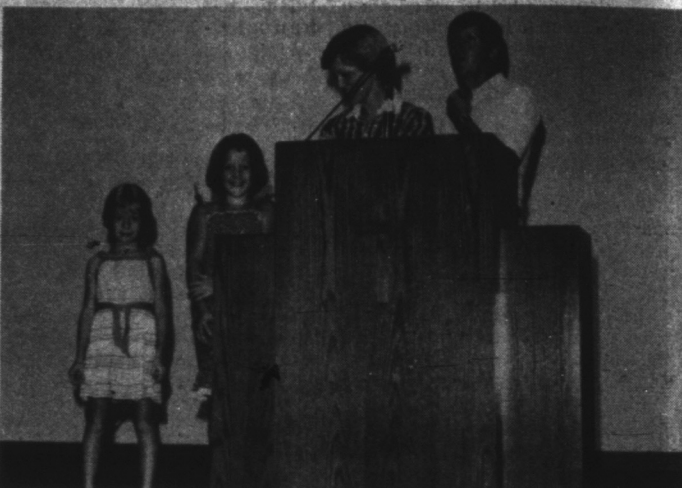
He noted that church recreation should be used as an outreach into the community in activities. He pointed to First Church Memphis which has had Neighborhood Day, and a Tulsa, Okla., church whose married young adults had weekly volleyball. They invited their unchurched friends to play and later invited them to Bible study on Sunday mornings, thus building a strong outreach program with sports.

Sessoms said the recreation program

should be an extension of existing organizations in the church — such as organizing sports through the Sunday School. And it should provide opportunities of service for those who may not wish to teach a Bible study class. Also, recreation offers opportunities for service to special needs such as to the mentally retarded, the blind, or deaf.

"Hopefully, the businessman will bring a business associate, the housewife will bring a neighbor, the high school youth will bring a friend," said Sessoms.

"My whole contention is this," said Sessoms, "every recreation activity in the church should bring people to hear the gospel proclaimed."



The entire Bacon family. (Only the big ones sang at the Gulfshore Conference.)

Fallwell Claim Denied Again

WASHINGTON (BP) — Former Southern Baptist Convention President Jimmy Allen has sided with the White House in its claim that evangelist Jerry Falwell "fabricated" a conversation with Jimmy Carter.

Falwell, according to a taped account, told an "I Love America" rally in Anchorage, Alaska, in March of a conversation he had with Carter: "We had breakfast with the President about a month ago and we were discussing national defense and all these things and I asked the President, 'Sir, why do you have practicing homosexuals on your senior staff at the White House?'"

Falwell did not attribute it to Carter, but his next words inferred that the President responded, "Well, I am the President of all the American people

and I believe I should represent everyone."

That conversation never took place, according to Allen, now the president of the Southern Baptist Radio and Television Commission, who was at the January meeting. "I was present all the time the President was in the room and he (Falwell) did not ask that question," Allen said. "That simply was not said."

The taped account of the Anchorage meeting was secured only recently by Bob Maddox, Carter's special assistant for religious liaison, who released it to the press with the statement that Falwell's question and Carter's answer never took place.

Falwell said the White House is trying to discredit him by making an issue of the incident, which he claimed was

intended only as an anecdote.

In a prepared statement, Falwell said: "My Alaska statement was not intended to be a verbatim report of our conversations with President Carter. Instead, my statement was intended to be, and was, an honest portrayal of President Carter's position on gay rights."

Maddox' office denies that Carter approves of the homosexual lifestyle as insinuated by Falwell's statements.

Some children are running everything around the house except errands.

Your conscience doesn't keep you from doing anything; it merely keeps you from enjoying it.



Magician John Bowley baffles the audience at Gulfshore.

Los Angeles (EP) — An organization advocating the right of the terminally ill to "self-deliverance" has announced plans to publish a guide to taking one's own life despite the risk of criminal prosecution for aiding and abetting suicide. Members of the Santa Monica-based Hemlock society said at a news briefing here that their book would present case histories of euthanasia as well as bloodless methods of suicide.

Miami (EP) — The U. S. government pledged \$16.8 million for Cuban and Haitian refugees in southern Florida, \$150,000 of that to be immediately available for resettlement of Haitians. The announcement followed a warning by a coalition of resettlement agencies that no more Haitians would be accepted from U. S. Immigration and Naturalization Service (INS) holding areas until federal funds were released to assist with the resettlement.

Baptist Youths Smash Records

By Art Toalston
Jackson Daily News
Religion Editor

Will he regret it? Did peer pressure cause him to do it?

"No, no, no."

Jeff Hare broke his 206 rock 'n roll albums and 105 hit singles Wednesday night after Calvary Baptist Church's youth service.

Before the service, a number of other youths filled two metal drums with broken records and tapes at the church.

Hare's musical library, at today's prices, was worth about \$2,000.

Yes, it was a large investment, but "a bad investment," said Hare, a 1980 graduate of Jackson Prep who will leave Friday for his freshman year at the University of Mississippi.

Hare said he and about 80 other youths in grades seven through 12 turn against rock music at a church camp last week at Roosevelt State Park.

"It wasn't like there was a blinding light," he said. "We're not holy rollers or anything like that."

Instead, Hare said the seeds of their anti-rock stance were sown one evening by the week's guest speaker, Tony Dyer, minister of youth at the First Baptist Church of Winter Park, Fla.

"It was just logical. It just made sense the way he explained that rock 'n roll is evil," Hare said. "I saw that I didn't have a single record that was religious. Not one."

Dyer talked about what rock musicians have said about themselves in magazines such as *Rolling Stone*, *Circus*, *Billboard* and *People*, according to Don Witzel, Calvary's ministry of youth.

Dyer also examined the words to various hit songs.

"It's not the type of music, nor the beat" that's most disconcerting about rock music, Witzel summarized. "It's the musicians themselves and their lifestyles and the actual lyrics of their music, . . . lyrics which are often pornographic in nature."

Dyer's approach was "not sensational at all," Witzel continued. "He just asked them to listen, to form their own opinions. He just gave the information and the sources from which it came."

Witzel said he didn't learn that the youths wanted to destroy their records until they asked him about it Sunday morning.

Hare said he refused pleas from friends for his record collection to

avoid being guilty of "passing on the evil to somebody else."

He said those who say they enjoy the music but pay little attention to the lyrics are "copping out. Sometimes, it's even worse to have garbage in your subconscious."

Cindy Farris, a senior at Forest Hill High School, said she was sickened once she deciphered the lyrics to various songs.

"They aren't godly at all. If I were a parent, I wouldn't let my children bring pornography in the house, but parents let their children bring home rock 'n roll which is just as bad."

Miss Farris said a number of their parents were upset by the record-breaking stance. "They don't understand that we really mean it," she said, adding that disposing of her 20 albums was "a worship experience. This was a sacrifice. But I've got faith that God's going to put something better in their place."

Woodville Helps

In First Ever

VBS For Church

Seven members of the Woodville Church (Wilkinson Co.) helped a local National Baptist church have its first ever Vacation Bible School Aug. 4-8.

The VBS was held at Union Baptist Church, a small rural black church near Fort Adams, about 20 miles from Woodville. Approximately 60 were enrolled, with an average attendance of 47.

Black women taught most of the classes, but the Woodville members taught the youth, led the music, and helped with recreation.

The Union Church has never before had a VBS and does not have a Sunday School. Most of the children reached through the VBS do not attend church. One child made a profession of faith and his mother was saved through reading the literature he took home.

Woodville members helping included two youth: David Carter and Travis Sharp; and five adults: Etta Carlisle, Carolyn Kee, Vera Strickland, Deborah Vines and Bob Rogers, Minister of Music and Youth at Woodville. Wilson Ford is pastor of the Union Church; Ben Carlisle is pastor of the Woodville Church.

How can you have faith in the Bible unless you know what is in it?

Hinds Madison Ministry

Do People Just Come Down And Talk To You?

By Tim Nicholas

Recently, a mother and her daughter visited the Baptist Mission Center in Jackson to get some clothes. The mother happened to mention that her daughter was to have surgery shortly. So, Katherine Tucker, who along with her husband Luther, directs the center, asked the woman if she wanted her to pray for the daughter. Conversation ensued and the woman, astonished, asked, "Do people just come down and talk to you?"

The answer is, of course, yes. The food and the clothing the center, which is on Whitfield Mills Road in Jackson, offers are only a part of the ministry. The talking — about problems and about the best solution Christians have to offer: Jesus — is the other big part of the ministry.

The center, which operates out of a former mission of Calvary Baptist Church plus a building across the street which was acquired only a year ago, is a ministry of the Hinds Madison Baptist Association through its Christian social ministries office. David Myers directs the Christian social ministries program and the Tuckers direct the Baptist Center.

Luther Tucker says that on the mornings when there is a crowd, with crying babies, they try first to fill physical needs. Other times, when the crowds are gone, someone will walk in, wanting someone to talk to — from young teenage boys and girls to widows and derelicts. Tucker regularly prays with an old man who has no home. "Why did you start drinking again?" Tucker once asked him. "It's so lonely," the man replied, sobbing.

The center will supply on a one-time basis enough food for a family to last three days. These families are either

checks that barely cover rent. "Medicaid won't pay for everything (in medical needs)," he adds, noting that physicians are beginning to require that people pay them cash and have the people do the filing for reimbursement.

The summer program which just ended is a large part of the ministry. This year four young people worked as summer missionaries earning a whopping \$40 per week in the program. (See last week's Baptist Record for their story).



The Tuckers

The Tuckers believe the Bible teaching of young children is important. "If you don't plant the seed now while they're young," says Mrs. Tucker, it's

with a ragged coat, getting a warm replacement, and saying "Did you know this is the nicest thing that has happened to me in years?"

Luther Tucker retired from the U.S. Army in 1974 as a First Sergeant after 25 years service. He wanted to go into full time Christian service. Katherine and he had been active in their church, doing hospital visitation. He heard about David Myers, who directs Christian Social Ministries for the association, needing help with the center in December of 1976 and the next month the couple took over the work. They have been at it since.

Tucker says he has to work against depression and cynicism. "My wife is the mainstay," he says, without whom, "I could not do this." One of the biggest frustrations is the dearth of regular volunteers. "Volunteer workers are not that numerous," he says. "Some churches provide workers on a regular basis." Others never come. Mr. and Mrs. W. I. Kelly, members of Jackson's Parkway Church, are regular volunteers. Every Monday morning they come to the center. She sews and he does carpentry work.

The Tuckers and David Myers agree that the ministry could be greatly increased with more volunteers. They need sewing teachers, literacy teachers, tutors, and Bible study teachers, not to mention people to sort clothes and help visitors get the clothes.

The right attitude is all important

What Can One Do In CSM?

Other operations of the Christian social ministries office directed by

for being a successful volunteer say the Tuckers. They recall being tested when they first came. And along with their long range goal of winning people to Christ, is seeing attitudes change.

"When we first came, some of the ladies were as hateful as they could be," says Tucker. "Over the months, regardless of what they said we tried being helpful." Mrs. Tucker adds she and her husband learned the visitors' names, were cheerful, and offered compliments. Now these same women, come in wanting to talk — sometimes just chit-chat, sometimes about Christ.

Tucker, whose visitors are black, white, Indian, Iranian, and with many other nationalities thrown in, says he still sees racism on both sides of the fence. "I see it hidden now, though," he says. But he recalls his racist days during the civil rights marches, especially. "What one did, I judged the rest by it," he says. After "getting close to the Lord," Tucker felt a change come over him. "I can look at that person as an individual that God made and loves and each one stands alone," says Tucker.

He explains, "You have good and bad in each race, but the gospel is to everybody. I believe that in my heart. When He said go and preach the gospel to all people, He meant everybody."

Besides the need for volunteers, the center needs good clothing that is still in style, and small portions of commodity foods: one and two pound bags

of dried beans, rice, sugar, flour, meal, peanut butter, small cans of shortening, packages of macaroni and cheese, and any commercially canned goods.

The praying (and asking) for the special needs at the center provide blessings. The prayers tend to be answered. "It might be a month or two, might be the next day," says Tucker. The center needed a stepladder. A month later, a man from Robinson Street Church came up with a stepladder to give to the center. But he had not known they needed one. Someone gave good used carpet to the center, bringing on the need for a good commercial vacuum cleaner. Already since the interviews for this story, a Sunday School class at Jackson's First Church gave a new vacuum and the Brotherhood at Ridgcrest Church in Jackson gave a good used one.

Myers explains the human reasoning that prevents people from effective

Christian social ministry. A policeman told him that he had taken a bed baby from a Jackson home where the parents were not feeding it. "People don't believe that exists here," says Myers.

"We're so work oriented, we believe they (the poor) could work their way out (if they wanted to)." He says "our attitude is basically not ministry oriented. We have little patience with people who are not like oriented." He recalls a church asking him to find a "worthy" family for them to help out one Thanksgiving.

Adds Tucker, "What exasperates me is that people shut their eyes to what goes on here in the city." He speaks of one of the down at the mouth visitors to the center. "This individual would have to clean himself up to pass inspection to come to our churches," then he adds, "but God can reach him like he is." One of God's tools for reaching him is a couple like the Tuckers.

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Iran Closes The Door On Christian Missions

TEHRAN (EP) — The radical Islamic forces unleashed by the Ayatollah Ruhollah Khomeini's revolution are putting a sudden end to 700 years of Christian missionary efforts in Iran.

Recently, the last three American Protestant missionaries in Iran were told to leave with their wives and children, 149 years after the first American Presbyterian ministers came to preach the gospel in the Persian empire. They were the latest victims of a campaign by the government, spurred on by Moslem extremists, to drive all foreign Christian churches out of Iran.

The tiny, 2000-member Iranian Episcopal church has virtually been forced underground. One of its pastors has been killed, most of its property has been confiscated, and its leader, Iranian-born Bishop Hassan Dehghani-Taffi, has fled to England

after several apparent attempts on his life.

The largest Roman Catholic school in Iran, Tehran's Adishah High School, was occupied by revolutionary guards two weeks ago after an Education Ministry official accused the priests of giving Christian religious training to Moslems — and of spying for Israel.

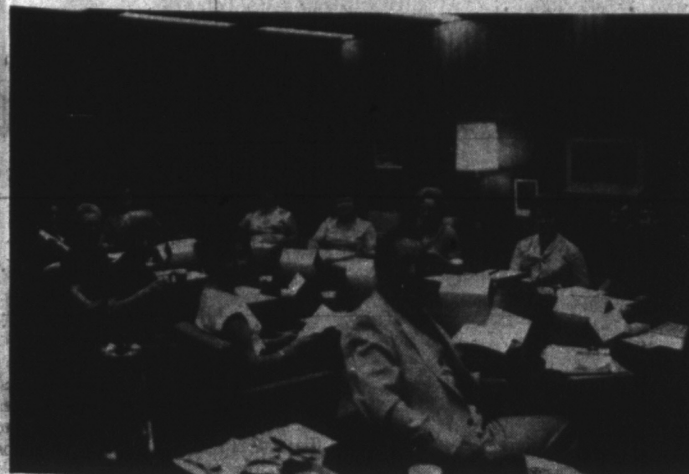
The Seventh Day Adventist school in Tehran was closed at gunpoint by revolutionary guards. At the same time, eight Germans and Swedes who made up the last Jehovah's witnesses mission in Iran were expelled. The deputy minister of national guidance, an American-educated pharmacist named Ali Behzadnia, said they were ordered to leave the country because they were "an American political group."

"It looks like the end of all Christian

missions here, certainly for the foreseeable future," said the Rev. Ashton (Tat) Stewart, the last pastor of the American Community Church and one of the three Presbyterians who left last week.

"But we're not indispensable," he said. "The church in Iran may turn out to be like the church in China — the institutions may crumble, but God will keep the community together."

There are about 250,000 Christians in Iran, mostly ethnic Armenians and members of the small Nestorian and Chaldean churches, two ancient Eastern sects. Respect for Christianity is written into the Islamic republic's constitution, and so far there has been little harassment of the "native" churches. But along with members of other minority religions, the Iranian Christians are keeping a low profile in the new, Moslem-ruled Iran.



Teachers Trained To Lead Conferences For Wives

Training was conducted last month in the Baptist Building to equip and certify a group to lead conferences in associations and churches for ministers' wives and deacons' wives.

These leaders were chosen from various parts of the state. They are wives of denominational workers, pastors, other staff members, and deacons.

The conference sessions dealt with resources, suggested agenda, how to prepare for and conduct a conference, as well as the concept of the work of ministers and deacons.

The training was led by Martha Nelson of Pelahatchie, Mrs. Ashley McCaleb of Hattiesburg, and Leon Emery, who directs the Mississippi

Baptist Convention Board's Church Administration-Pastoral Ministries department.

Pictured clockwise from Leon Emery are Mary (Mrs. Joel) Haire of Jackson; Bobbie (Mrs. Ingram) Foster of Prentiss;

Nita (Mrs. Ray) Martin of Jackson; Jessie (Mrs. Leon) Emery of Jackson; Ewilda (Mrs. James) Fancher of Jackson; Joyce (Mrs. Gary) Johnson of Holly Bluff;

Margaret Ann (Mrs. Claude) Fortenberry of Ellisville; Marjorie (Mrs. Earl) Kelly of Jackson; Laurene (Mrs. James) McLemore of Hattiesburg; and Ashley (Mrs. Jimmy) McCaleb of Hattiesburg.

\$2,350,000 of '81 Budget Will Go To Christian Education

The Mississippi Baptist Convention Board voted Monday to recommend a 1981 budget of \$12,655,000 to the Mississippi Baptist Convention which meets in November.

Should the messengers to the Nov. 11-13 convention affirm the budget, the money will be the amount estimated as income from the 1,900 Mississippi Baptist churches.

The budget includes \$2,350,000 for Christian education which supplements the incomes of the four Baptist colleges in Mississippi: Blue Mountain, Clarke, William Carey, and Mississippi College. That amount is 18.57 percent of the budget. An additional \$400,000 was approved for capital needs, primarily building renovations, on the four campuses. Emergency funds budgeted in education total \$63,820.

And should the income in 1981 exceed the total budget, a maximum of up to \$250,000 of the overage will go to the Mississippi College School of Law.

One third of the total budget will be set aside for Southern Baptist Convention causes outside of Mississippi. The \$4,239,425 item is 33.50 percent of the budget.

Convention Board programs and operations will receive \$4,754,541 or 37.58 percent of the total.

Baptist Medical Center is slated for \$27,830 for education, \$71,830 for hardship assistance, \$11,000 for the radiation therapy center, and \$65,000 for capital needs. The four items total 1.3 percent of the budget.

The Children's Village will get \$245,000, or 1.94 percent. The Ministerial Education Board is set to receive \$65,340, or .52 percent. And the Christian Action Commission will receive \$111,550, or .88 percent.

The Baptist Foundation will receive \$98,000, or .77 percent. The Historical Commission will get \$24,350, or .19 percent. And Mississippi Baptist Seminary will receive \$107,314, or .85 percent of the total.

The total budget includes \$502,700 in an "advance" category. This means that the money is only allocated after the basic budget is reached. The basic budget is \$12,152,300. After this amount is received from the churches by the Convention Board, then the following listed program areas will receive the stipulated amounts on a pro

rate basis: Education Commission (emergency fund) — \$63,820; Christian Education — \$150,000; Medical Center education — \$3,830; Med. Center hardship assistance — \$9,800; Med. Center Radiation Therapy Center — \$2,000; Children's Village — \$27,000; Ministerial Education Board — \$2,340; Christian Action — \$14,685; and SBC causes outside the state — \$229,225. These amounts were included in the budget listing earlier in this story.

Two small items appear in the budget this year: \$20,000 for a SBC video cassette program, and \$10,000 for Mission Service Corps Project. The video money is to help in producing training television tapes and the Corps money is for yet unnamed projects.

Legislature Ponders: To Pray Or Not To Pray

(Continued from page 1)
spiritual and moral heritage."

William O'Reilly, executive director of the Maryland Federation of Catholic Laity, told the committee that "the best way to protect the rights of everyone on this sensitive issue is to let the matter be decided at the local level."

Subcommittee Chairman Robert W. Kastenmeier, D-Wis., plans to hold a

fifth day of hearings in early September involving members of Congress. Among possible witnesses are Rep. Stephen L. Neal, D-N.C., sponsor of a resolution expressing the sense of Congress that the Constitution does not preclude periods of silence in school and Rep. Robert F. Drinan, D-Mass., a Catholic priest who will retire at the end of the 90th Congress following a request by the pope that priests not seek public office.

Convention Board Endorses A Million A Month Budget

(Continued from page 1)

to a great extent by the State Missions Offering. Earl Kelly, executive secretary-treasurer, made the report. It was noted that money held by an ad hoc committee that had sought to initiate the ministry would be used to buy property for a mission chapel. Money furnished by the Home Mission Board will be used to place a mobile chapel on the property.

The ministry will be to the staff people at Parchman and their families. It will be under the auspices of Sunflower Association. The amount of \$20,000 will be a part of the Margaret Lackey Offering for State Missions goal to be used in this ministry. The person who is selected to be in charge of the ministry will serve the association in a liaison capacity with the Department of Cooperative Missions of the Convention Board and also with the Brotherhood Department and the Woman's Missionary Union.

In other matters the board determined that the names and addresses of ministers that have been carried each year in the convention annual would be presented every other year in the future. This is to conform to a program under way for the Southern Baptist Convention annual, and the names in the Mississippi annual will be presented for the years that the names of all Southern Baptist ministers are not

presented in the SBC annual. This is a move to reduce the cost of printing the annuals.

Board members heard that investments made by the business office have earned \$208,636 for the first half of this year. These investments are made with funds that will be used for other purposes but can be invested until the time of their use arrives. From the investment proceeds \$10,000 was set aside for new computer equipment for the business office, the Baptist Record, and the office of church-minister relations. \$11,500 for the placing of sun control film on the Baptist Building windows as an energy saving measure, and \$75,000 for the installation of a new icer in the air conditioning system to allow the complete use until worn out of out-dated equipment now being used.

Murry Alexander, layman from Greenville, reported for the Business Advisory Committee.

The board adopted a nine percent cost of living increase for board employees for 1981 and accepted a change in the financing of automobiles bought by board employees who want to finance them through board operations. Previously the business office has borrowed money from banks to finance the cars and charged employees one percent more than the interest paid the banks. The board will now fi-

nance the cars itself, thereby making the attractive interest rates available and also retaining the interest accrued.

James Yates, pastor of First Baptist Church, Yazoo City, reported for the Personnel and Policy Committee.

Devotional Thought
Convention President Bill Causey presented the devotional thought at the beginning of the meeting; and then the board took time to honor Louie Farmer, who is to retire shortly. Farmer has been in Baptist student work for 34 years—7½ years at Clarke College and 26½ years at the University of Southern Mississippi.

The budget was presented in a multi-media presentation directed by John Causey, chairman of the budget committee and pastor of First Baptist Church, Corinth, and Guy Henderson, consultant in the Department of Stewardship and Cooperative Program Promotion.

The board gave Business Manager Art Nelson the authority to negotiate on selling the Camp Kittiwake property through having the mortgage handled by the board.

Kelly made his annual report to the board; and the board president, Brooks Wester, pastor of First Baptist Church, Hattiesburg, presided.

In the Executive Committee meeting preceding the board meeting it was reported that 74 of the 76 associations had requested the \$1,500 annual supplement that is available from the state convention for the associations. It was granted. The two not requesting the supplement were Rankin and Jones. The Executive Committee considers the major portion of the matters brought before the board.

James Street, pastor of First Baptist Church, Wiggins, is chairman of the Executive Committee.

PASTOR/DIRECTOR FELLOWSHIP MEETINGS SOUTH SEPTEMBER 8, 15, 16, 18, 1980 7 to 9 P.M.

To acquaint Pastors and Sunday School Directors with the 1980-81 Sunday School program. Includes state and convention emphases, new materials, Training Schools for 1981, assistance available from state Sunday School Department, and informal sharing of needs and problems of Sunday Schools in the local church.

LEADERS	DATE	ASSOCIATION	CHURCH
Bryant Cummings	September 8 September 15	Gulf Coast Hinds-Madison	Gulfport, Grace Memorial Jackson, Calvary
Mose Dangerfield	September 8 September 16 September 18	Jackson Rankin Pearl River	Pascagoula, Calvary Association Retreat Picayune, Roseland Park
David Millican	September 8 September 16 September 18	Adams Mississippi Franklin	Natchez, Parkway Liberty, Liberty Meadville, Meadville
Larry Salter	September 8 September 16 September 18	Scott Newton Clarke	Forest, Forest Newton, Calvary Quitman Association Center
Judd Allen	September 8 September 16 September 18	Smith Lauderdale Jasper	Mize, Union Association Baptist Center Bay Springs, Bay Springs
Billy Hudgens	September 8 September 18	Copiah Jones	Crystal Springs, First Laurel, Highland
James Webster	September 8	Simpson	Association Baptist Center
Farrell Blankenship	September 8 September 16 September 18	George-Greene Perry Lamar	Lucedale, First New Augusta, New Augusta Hattiesburg, Bellevue
Robert Hanvey	September 8 September 16	Wayne Lebanon	Association Baptist Center Hattiesburg, 38th Avenue
Wayne Ward	September 8 September 16 September 18	Walthall Pike Covington/Jeff Davis	Tylertown, Tylertown McComb, East McComb Association Mission Center
Bill Ballou	September 16 September 18	Lincoln Lawrence	Brookhaven, Easthaven Monticello, Bethel
Neron Smith	September 16	Marion	Columbia, Calvary

Four Laymen Respond To Baptist Record Appeal

Before Hurricane Allen ever reached the Texas coast, it's destruction was felt on several islands in the Caribbean. Barbados, the location of the Barbados Baptist College, received Allen's effect, by having roofs blown off, desks and wardrobes damaged.

Trying to prepare for school to begin in September, Hurricane Allen did not make things any easier. The college would possibly be faced with not being able to open on schedule, if it didn't receive some assistance.

A news flash was sent out to Mississippi Baptists through the Baptist Re-

cord, on August 14. By August 18, four laymen had decided to go to Barbados and help them get the school back in shape to open. The men who volunteered are Hoyt Johnson, Holly Springs; Aubrey Dodson, Holly Springs; Joe Dickerson, Lucedale and Arthur Burnett, Lucedale. These men departed on August 25 and will arrive back home on September 1.

While in Barbados, they are working alongside missionaries and nationals reroofing the chapel and boys' dormitory. Also, men from other parts of the United States will be participating in this mission project.

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Mississippi Baptist Sunday School Department
Bryant M. Cummings, Director
P. O. Box 530, Jackson, Mississippi

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Editorials

Congratulations to MC . . .

Law accreditation brings joy

Congratulations are certainly due to Mississippi College because of the provisional accreditation of its law school. It was the privilege of the writer to pronounce the benediction for the summer graduating class at Mississippi College. The commencement service came immediately after the news had been received about the accreditation being attained. The folks at

Mississippi College were a happy group.

Happiest of all, however, were the many law school graduates who received their degrees on that day. Because of the news of just three days before they were being graduated from an accredited institution. The accreditation is not retroactive. It arrived just in time for their graduation.

Because of this they will be able to take bar exams in any state in the nation. Some states require graduation from an accredited institution as a prerequisite for the bar exam.

So our heartiest congratulations to Mississippi College, to President Lewis Nobles, to Law Dean E. A. Turage, and to the entire faculty and ad-

ministration. Our best wishes to them and to the new law school graduates.

Soon the law school will have new quarters as it moves into a newly remodeled building on East Griffith Street in Jackson—a gift of the United Gas Pipeline Company. The move is expected between semesters. —DTM

On Puerto Rico . . .

Both a home and a foreign field

The island of Puerto Rico, a United States territory, is both a foreign mission field and a home mission field. At least it has missionaries representing both boards at work there.

The mission work on the island, of course, is under the auspices of the Home Mission Board. The director is Ed Richardson, a Mississippian. Because of the convenient location of Puerto Rico and the airport at San Juan, the area representative for the Foreign Mission Board, Bill Graves, and the treasurer of the Caribbean Area, E. V. May, and his wife also live there.

Any discussion of missions on the island is necessarily in reference to home missions work. May and his wife, however, have Mississippi ties, though neither is a Mississippian. May is from Kentucky. From 1956 to 1965 he was pastor of the North Oxford Baptist Church in Oxford, Miss.; and from 1965 to 1969 he was pastor of First Baptist Church, Shannon. Mrs. May was head nurse at the Oxford hospital from 1960 to 1963, with the University of Mississippi student health service from 1963 to 1965, a staff nurse at the Okolona hospital from 1965 to 1966, and instructor at Itawamba Junior College from 1967 to 1969. They were appointed missionary associates in 1969.

Mrs. Graves died from cancer several months ago.

In home mission work, under the direction of Richardson, Puerto Rico is divided into four regions. On island there are 41 churches with 7,000 members. Since Dec. 1 there have been seven churches constituted, and there are four new missions.

The largest of the churches is Cal-

vary Baptist Church in San Juan. It has 130 active members and is self supporting. In fact, last year it gave more than \$4,000 for the Lottie Moon Christmas offering and more than \$2,000 for the Annie Armstrong Easter offering.

Other churches are applying for affiliation with the Southern Baptist congregations on the island, Richardson said; but they cannot become a part of the Puerto Rico Baptist Association until they have been away from any body with which they were previously affiliated for at least one year.

Puerto Rico is 100 miles long and 35 miles wide. Paul Harrell, Mississippi Brotherhood director, and I visited there earlier this year in connection with a missions trip to several islands in the Caribbean. In comparison with the 7,000 Southern Baptists on the island, American Baptists claim 22,000 members. The dominant religious group is Catholic.

Southern Baptist work began on Puerto Rico in 1965. Five years ago, Richardson said, Protestants were not recognized on Puerto Rico. Since then Protestants have increased to the point of having political visibility, he added. He said the election of Jimmy Carter as President of the United States made Baptists known on the island.

Of the 42 churches on Puerto Rico, nine are English speaking and 33 are Spanish speaking. Richardson said the work could use Spanish-speaking volunteers who would be able to survey the island and find who is there. There are 17 missions.

The island population is four million.

Of these, 2.5 million live in San Juan. There are five missionary families at work on the island.

A part of the work on Puerto Rico is through the Baptist theological seminary in San Juan. There were 14 resident students there during the last school year, and an extension service enrollment brought the total to 42. Four of the extension centers are on Puerto Rico and one is on St. Croix.

Richardson has three projects under consideration, and he is asking help from Mississippi Baptists in carrying them out. The first project that he is planning for is in organization in the association and in the churches, and he will be looking to Mississippi directors of missions to provide expert assistance in this area. He will meet with these directors in Jackson in December to discuss the project. He will

also be in Mississippi in November for a world missions conference.

Other projects are in the areas of construction and evangelism. He said the association will need five prefabricated buildings next year 25 by 40 feet in size, and he is hoping for volunteer crews to build them. Then a simultaneous evangelism campaign planned for 1981 would extend into the Virgin Islands. Again, volunteers will be needed.

Bill Graves says the foreign mission efforts on the other Caribbean islands could use some help as well. He says many volunteers could be put to work in Bold Missions endeavors, and career missionaries also are needed.

There hardly could be a more beautiful and more rewarding place to work and project a witness for Christ. —DTM



Mississippian Ed Richardson, missions director for the Home Missions Board on Puerto Rico, shows the locations of the work on the island.

Philippine Professor In U.S.

A most interesting missionary speaker will be available to Mississippi churches in October. He is Dr. Zack Dayot, longtime Filipino teacher of Bible in the Philippine Baptist Seminary in Baguio City.

Dr. Dayot has given his life in service of Baptists in the Philippines. He holds degrees from both Southern Baptist Theological Seminary and New Orleans Baptist Theological Seminary.

He has taught for more than 15 years. During that time he has been a formative influence for good. To know him is to love him.

He is visiting in the United States for a brief time and will be available to Mississippi churches.

Please call me at 362-9063 in Jackson if you would like to have this unique man in your church as guest speaker.

Bob E. Simmons
Home on furlough from the Philippine Baptist Theological Seminary.

Thanks for Baptist Record

Editor:
Just a note to say thanks for sending the Record to me. I find that it is helpful knowing that there are fine churches and associations doing what you are doing. We here in Nevada are doing our best, and some of your Sunday School classes are larger than our church; but God is blessing. We have a great group of people; and they, without knowing it, are reaping some of the joy of Mississippi because I share with them the goodies I get from your paper. Keep it coming, and pray that we break 50 soon and remain there and keep going up for Christ.

Thanks again, and God bless.
W. K. Alexander, pastor
First Baptist Church
525 East Fourth Avenue
Sun Valley, Nevada 89431

Oil on Waters?

Editor:
I suppose your editorial, "Maintaining our Southern Baptist position," July 21, was an attempt by you to pour oil on troubled waters. However, what

it turned out to be was a very sad commentary on how the devil is working through our denominational leaders to destroy the Christian spirit of cooperation that has for so long existed among the various individual Baptist churches which support the activities of the Southern Baptist Convention.

As you so rightly stated, "There cannot be any Baptist statement of beliefs other than the Bible." This being true, then it must follow that the Bible is the only yardstick that must be used to determine the subject matter to be taught in our Baptist-supported universities and seminaries, and in determining the fitness of any individual to teach in our Baptist-supported institutions of learning.

Yes, individuals who profess to be Christians and who happen to be members of local Baptist churches which happen to be associated with the Southern Baptist Convention have changed; however, this does not in any way suggest that the everlasting truths of the Bible or the teachings of Christ have changed one iota.

When we consider this, the answer to your obvious question, "how are we going to go about preserving our Southern Baptist heritage," becomes just as obvious.

First, we must lay aside all things that can cause internal strife and dissension among Baptist Christians. This would surely include any further discussion about the Baptist Faith and Message Statement. Second, we must renew our knowledge and understanding concerning the reason and purpose that the Southern Baptist Convention came into being in the first place. Then, we must simply hold fast to those everlasting truths and doctrines upon which our Southern Baptist heritage is founded.

Carl E. Tolar
Jackson

Thank you for your letter, and I would agree with you completely except for the analysis of denominational leaders in the first paragraph. I feel that this may be a time when the commitment of denominational leaders has been questioned, but I must believe that those who are questioning do not know them. I do. Believe me, the staff of a Baptist state paper is not an ivory tower position, and I have spent 25 years on such staffs. It is a shirt-sleeve, working job. It is a position



Faces And Places

By Anne Washburn McWilliams

To The "End Of The Earth"

Chile means "end of the earth." Betty Hart went there in 1964, as a missionary from Mississippi. After furlough earlier this year, she left May 6, on an eight-hour non-stop flight to Santiago. Her house in Antofagasta, port city in north Chile, has a view of the sea—and is equipped for Betty's hobby as amateur radio operator.

Betty is an attractive brunette with a delicious sense of humor. (I met her in the early '50's at Southwestern Seminary.) On May 2, I visited her at Sandy Hook. Her mother, Mrs. Paul Hart, prepared for us a tasty lunch.

Since 1970 Betty has been in children's work, an unusually successful type of missions in Chile. Before then, she had worked five years in the Good Will Center in Antofagasta.

The children's work is a means of opening new mission points and starting new churches; it is a "feeder" for existing churches; and it is a means of witnessing to children in institutions such as orphanages and hospitals.

In 1971 Betty began outdoor Bible studies in a plaza. That first week, 80 children came. She told them Bible stories, and gave them crayons and balloons and Christian literature. At the end of the week, the children begged, "Don't stop! Come back next week!" She did, and then continued the studies on a regular basis. The children enlisted their parents. Eventually a mission point was established; in 1976 the Lottie Moon Offering paid for a house where the mission could meet; then in 1978 the mission became Gran Via Church, the fourth and newest in the city, and the only one started by children's work. This church is in an area where profes-



Betty Hart

sional people live.

Besides her work with Gran Via, Betty continues to teach Bible studies for children in four areas: plazas; economically deprived areas; more prosperous areas; and in children's wards in hospitals. One other mission point has opened, as a result.

Before going to Chile, Betty worked ten years in home missions on the New Orleans riverfront and two years as kindergarten director for a Mexican mission in Midland, Tex. She was born in New Orleans, but grew up in Sandy Hook.

At the time of her FMB appointment she could choose between service in Brazil or Chile. Since Spanish connections had cropped up all along, she took that to mean that the Lord was leading her to a ministry with Spanish-speaking people, so she chose Chile. Spanish students had been her good friends at William Carey. (While in Hattiesburg, she became a Baptist, and joined Main Street Church. Her parents were Methodists.) At Southwestern she met Ondina Maristany from Cuba; as a result, she spent a summer of study at the University of Cuba.

Baptists in her area have a camp on an unshaded beach at the foot of a cliff. The two buildings are concrete. Campers bring their own sleeping mats, cooking utensils, and food. Water must be hauled to the site. "Sometimes we have 60 children at camp," Betty said.

One day when she was there, two girls got caught in a rip tide. Betty dove in and grasped one of them, but the waves were so high and so strong that they kept rolling her and the girl deep into the water, and then tossing them farther from land. When all Betty's strength was gone, and she realized she was about to drown, she prayed, "Lord, you take over. My power is gone. You do it." She turned loose the girl, and relaxed to drift.

She said, "I knew then what Catherine Marshall meant in Beyond Ourselves when she wrote of power in helplessness. And I learned the truth of II Corinthians 12:9—'My strength is made perfect in weakness.'"

A man from the camp was able to rescue two of them, and the tide threw the other girl toward the beach.

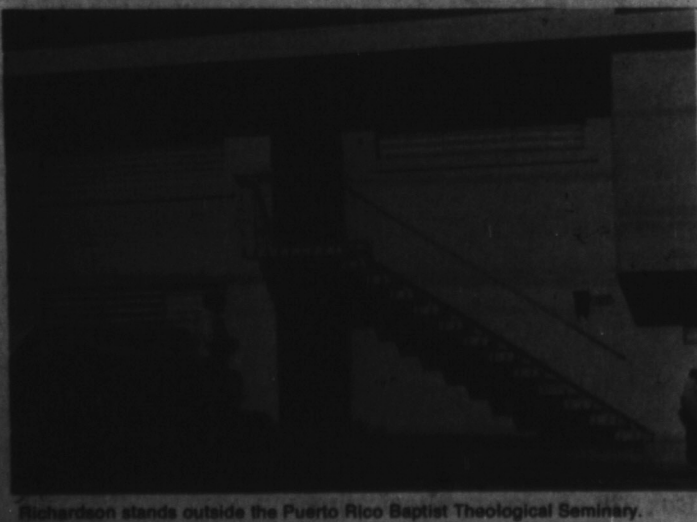
Betty said that she has always kept in mind that "God will not send you where His grace does not sustain you." Even to the end of the earth.



Foreign missionaries on Puerto Rico are Mr. and Mrs. E. V. May, left, and Bill Graves. May is treasurer and Graves is area representative for the Caribbean area.



Debbie Scott of Washington, D.C., at the piano, went to Puerto Rico following graduation from the seminary, and now she aids students in Puerto Rico's seminary.



Richardson stands outside the Puerto Rico Baptist Theological Seminary.

The Baptist Record

(ISSN 0005-5778)

515 Mississippi Street

Box 530

Jackson, Miss. 39205

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The Mississippi Baptist Convention

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Box 530, Jackson, Miss. 39205

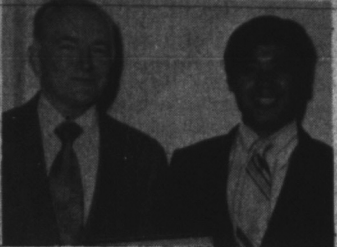
Baptist Record Advisory Committee: Ferrell Cook, Aberdeen, J. B. Fowler, McComb; Odessa Pickett, Natchez; Lewis Sewell, Oxford; Chairman, Claude Sutherland, Jackson; Beverly Timm, Meridian; Vice-Chairman.

Subscriptions \$4.25 a year payable in advance. Published weekly except week of July 4 and Christmas.

Second Class Postage paid at Jackson, Mississippi.

The Baptist Record is a member of the Southern Baptist Press Association.

Names In The News



Keith Allen, left, a deacon of First Church, Greenville, recently presented a Laubach diploma to Robert Chu, right. This presentation was made at the Chinese mission of First Church, Greenville. Allen has been teaching Chu the English language for over a year. When the lessons began, Chu could not speak or read English. At the end of a five-book course, he passed an examination and now has a fifth grade reading level in English. During the year of lessons, he was led to the Lord by Allen and is now a Christian. Eight other Chinese are studying the English language at the Greenville mission, according to Ted Shepherd, minister of missions for First, Greenville.



JOHN SYKES, right, of TEMPLE CHURCH, GRENADA, was ordained as a deacon on July 13. JAMES EDWARDS, left, Temple pastor, preached the ordination sermon. FRED TIERCE, chairman of deacons, gave the charge. Sykes is married to the former Mattie Pearl Jones and they have two children, Melanie and Michael.



DOLTON AND MARTHA HAGGAN, missionaries to Choctaws in Philadelphia, are pictured as they give their testimonies during an assembly at the Woman's Missionary Union Conference at Ridgecrest Baptist Conference Center in North Carolina. The Haggans also led conferences during the week which drew almost 2,700 conferees. The conference was sponsored by Woman's Missionary Union, SBC. (WMU photo by Beth Wildes)



George Hays congratulates Elton Gray while Dottie, left, looks on. (Photo by Bob Sherer)

10 Years On Okinawa

Elton and Dottie Gray were honored by the Foreign Mission Board during the annual session of the Japan Baptist Mission at Amagi Baptist Assembly on July 25. George H. Hays, director for East Asia, presented them with pins in recognition of their ten years of service as missionaries in Okinawa.

The Grays were appointed in 1970 for English language work on Okinawa.

After one year as education director, Elton was called as pastor of the Koza Baptist Church. He has also served as mission treasurer and as Chairman of the Okinawa Mission.

Mrs. Gray was born in Marks, Miss., and graduated from Blue Mountain College. Gray was assistant pastor and minister of education at First, Biloxi, before their appointment.



Mt. Zion Church, Smithdale, has awarded Sunday School perfect attendance pins to four, left to right: Shirley Pomes, three years; Marilyn Ezell, nine months; Donna Pomes, two years; Melissa Williams, two years. A. J. Cothren, Sunday School director, at right, presented the awards.

Staff Changes

W. O. Phippen has resigned as pastor of Evergreen Church, Wayne County, because of failing health. He has moved to Sandersville where he hopes to do supply preaching or interim pastorate. His address is P. O. Box 335, Sandersville, Miss., 39477, phone 426-3819.

James E. Walker, pastor of Calvary Church, Columbia for more than five years, has resigned and has accepted the pastorate of Arkadelphia Church, Bailey.

He went to Calvary from First Church, Florida having been pastor there for 13 years. The son of the late Mr. and Mrs. G. L. Walker of Meridian, he is a graduate of Mississippi College and New Orleans Seminary.

He and his wife Bonnie are the parents of two daughters and a son. Robin, the youngest, will enter Mississippi College as a freshman in September. The other daughter, a Mississippi College graduate, is the wife of Dennis Meistrup, minister of education at Petal-Harvey Church, Petal. The son, Ronny, a graduate of Mississippi College and Southwestern Seminary, is minister of education at First Church, Natchitoches, La.

Garland E. Snell, who has served as pastor of churches in Tennessee and Mississippi, has retired. In addition to his pastoral ministry, he has done mission work and served as director of missions for McNairy County, Tenn. for several years.

He and his wife Ruth now reside in Desoto County where they are members of the Twin Lakes Baptist Church, Ralph Stovall, pastor.

Snell is available for supply work, revivals, or interim. His address is 5082 Fleetwood Cove, Walls, Miss. 38680 (phone 601-781-2763).

Mike Smith, minister of music at First Church, Conroe, Tex. has accepted the call of Parkway, Jackson, to serve as minister of music. He, his wife Sharon, and twin daughters, Shelley and Kelley, will move to Jackson to begin his work the first of September.

Jimmy Furr has resigned Wade Church to accept the pastorate at Calvary Church, Greenville.

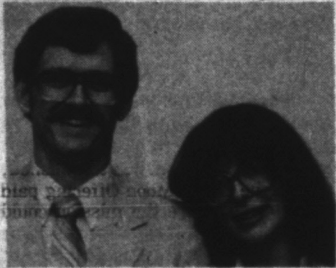
Killer Is Ruled Mentally Incompetent

DAINGERFIELD, Texas (BP) — Alvin Lee King III, charged with killing five persons with a spray of gunfire in the sanctuary of First Baptist Church, Daingerfield, Texas, was ruled mentally incompetent to stand trial.

But the jury of eight men and four women ruled there is a "substantial probability the defendant will attain competency to stand trial in the foreseeable future."

The 45-year-old defendant, whose forehead bears two deep scars from brain surgery after a self-inflicted wound, was ordered back to Rusk State Hospital for up to 18 months to continue recovery from the wound.

King is accused of killing five worshippers and wounding 10 others June 22 in a shooting spree during Sunday morning services.



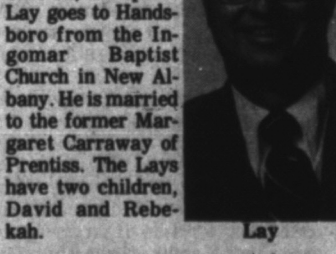
Ron Madison has accepted the call as pastor of Memorial Drive Church, Houston, Tex.

He is married to the former Charlotte Bryant, daughter of Hollis Bryant, of Clinton, consultant with the Cooperative Mission department, Mississippi Baptist Convention Board, and Mrs. Bryant.

Madison has served as pastor of Terrill Road Baptist Church, Scotch Plains, N. J., for five years. He was involved in several leadership roles in Metropolitan New York Baptist Association, serving as chairman of the Youth Committee and in the Baptist Convention of New York serving as president, 1977-78.

Madison, a native of Mississippi, earned degrees from Henderson State College in Arkansas and from New Orleans Seminary. He was pastor of Paul Church in Scobey while a student at the seminary.

W. Frank Lay has recently accepted a call to serve as pastor of the Handsboro Baptist Church, Gulfport. Lay goes to Handsboro from the Ingomar Baptist Church in New Albany. He is married to the former Margaret Carraway of Prentiss. The Lays have two children, David and Rebekah.



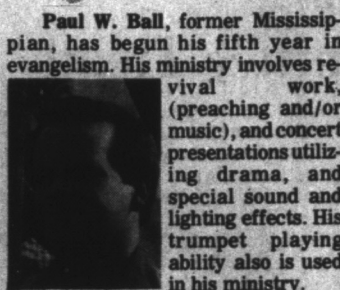
Ridgecrest Church, Jackson, has called Bill Watson to become minister of education and youth. He will assume his duties at Ridgecrest on Sept. 15.

Watson is currently minister of education at the Morrison Heights Church, Clinton. Prior to his ministry in Clinton he served on the staff at First Church, Bastrop, La. In Fort Worth he served on the staff of the First Baptist Church in Benbrook, Fort Worth, as youth director.

He is a graduate of Murrah High School in Jackson, and a graduate of Mississippi College. He received a master's degree in religious education at Southwestern Seminary.

Watson is married to the former Kathy Minix of Fort Worth, and they have one daughter, Jennifer Lynn, age 3.

Bob Willis, associate pastor at Wade, has resigned. He will be returning to seminary this fall and will finish this December.



Paul W. Ball, former Mississippian, has begun his fifth year in evangelism. His ministry involves revival work, (preaching and/or music), and concert presentations utilizing drama, and special sound and lighting effects. His trumpet playing ability also is used in his ministry.

Ball, his wife, Nancy, and daughter, Niki, have recently moved from Foley, Al. to Monroeville, Al. His new address: Rt. 1, Box 187, Frisco City, Al. 36445. Phone: 575-3471 or 575-3718.

Landrum Leavell, president of New Orleans Seminary, will preach at Westview Church, Jackson, Sunday, Aug. 31, at both the 11 a.m. and 7:30 p.m. services. Joe Hasson is pastor.

Joy Phillips Fenner, a former missionary to Japan, has been named executive director-treasurer of the Woman's Missionary Union of Texas, effective Jan. 1, 1981. Mrs. Fenner will succeed Eula Mae Henderson, who will retire at the end of 1980. Miss Henderson has headed the Texas WMU for 34 years.

From 1967 to 1980, Mrs. Fenner and her husband, Charlie, were Southern Baptist missionaries in Fukuoka, Japan. She taught English Bible classes for university students and women, and he was an English teacher at the Seinan Gakuin Junior High School.

Mrs. Fenner was director of Girls Auxiliary for Texas WMU from 1959 to 1966. A native of Avinger, Texas, she attended Paris Junior College and East Texas Baptist College.

Colorado Church To Mark 20th Year

Applewood Baptist Church, Wheat Ridge, Colo., will celebrate its 20th anniversary Sept. 13 and 14. The first two pastors, C. A. Dabney and David Anderson, will preach. Leland Mosby is the present pastor.

Activities will begin Saturday, the 13th, at 6 p.m. with an old-fashioned ice cream social and gospel singing.

The goal for Sunday School, the 14th, is 800. Picnic lunch will be served on the church lawn. A special anniversary program will begin at 2, and will feature special music by Mrs. Luther Mann. Ed Edlund will offer a look at past, present, and future. The Singing Hands Choir will present special music. There will be no evening service.

Revival Results

Crowder: Milton Koon, evangelist; Price Harris, music evangelist. Three for baptism and two by letter; Truman Scarborough, pastor.

Faith Church, Ovett: Hugh Griffon, pastor of Bethany Church (Jasper), evangelist; Leroy Craven; Jones County, guest music director; Byron E. Stringer, pastor; 11 professions of faith; nine asking for baptism.

Revival Dates

Bethlehem (Jones): Sept. 7-10; Hueston Adkins, pastor of First, Mendenhall and a former pastor at Bethlehem, evangelist; Ken Culpepper of Laurel, leading music; Warren H. Rush, pastor; Thomas Balch, minister of music.

Calvary Church, Newton: Sept. 7-12; Sunday services 11 and 7; weekday services 7; James Spencer, First Church, Morton, evangelist; Mrs. Nell Adams director of the music; Henry Adams, pastor.

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Security, Colo. Will Celebrate 25th Birthday

First Baptist Church of Security, Colo. will celebrate its 25th anniversary, Sept. 14-17. Starting from zero, there have been 3,756 additions to the church. This area was considered Pioneer Mission area when the church began in 1955.

"Former members are invited to return and help celebrate the first quarter century of service, states Harvey Hoffman, Chairman of the 25th Anniversary Committee. Bob Buster serves as pastor. Three other men have served as pastor, beginning with Chaplain Lee. Following him were Lewis Adkison, and Andy Hornbaker.

USM BSU Will Hold Tryouts For Ensemble

The Baptist Student Union of the University of Southern Mississippi will hold tryouts for their Musical Ensemble "Wings of Eagles" on Thursday, September 4, at 8:00 p.m. in the Baptist Student Center, located on campus at 214 North 31st Avenue. These auditions are open to students who wish to praise the Lord in song.

A Good Name

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold (Proverbs 22:1). Each day we make a name for ourselves. The things that we do and say have their influence on those about us.

When our name is mentioned, what picture of us do people have? It's up to us to create an image that is lovable, helpful, and outgoing. All of us in our own way can help make this a better world to live in, and lead others to Christ through our daily Christian living. Let's make our name a good name, that has loving favor with God and man. — Lena Scott Price.

Central Hills Needs A Bell

Central Hills Baptist Retreat at Kosciusko has a bell tower, but no bell. A bell would serve in communicating signals to campers for meals, to prayer, and for emergencies.

Paul Harrell, state Brotherhood director, said the tower is designed to hold a 30 inch diameter brass bell. He said "There is reason to believe that some church or individual has such a bell and would desire to make it available to Central Hills."

If such a bell is available, said Harrell, please notify the Brotherhood department, Box 530, Jackson, Miss., 39205, phone (601) 354-3704.

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Jerry Clower: Ten Year Reflections



NASHVILLE — His hair's a little grayer... stomach's a little larger... and he's a granddaddy now, but "the beat goes on" for the "Mouth Of The Mississippi." Jerry Clower, who enters his 10th year of full-time Show Biz activities, after "backing into the business" in 1970 while a fertilizer salesman for Mississippi Chemical Company.

"It's literally astounding," said his Nashville manager, Tandy Rice, "when you consider that careers of humorists are relatively short-lived. It's ironic that, as Jerry enters his second decade of Country Humor, his professional career is literally bigger than it's ever been before."

Clower has attained the title "Superstar," but his rise to fame has taken place in only 10 years. He grew up in East Fork, and growing up in East Fork, meant a childhood chock full of corn cob wars and log rollings, coon hunts and rat killings. Years later, as a traveling salesman, he told stories about happenings in East Fork. He introduced customers to the likes of the Ledbetter family. There was Nugene Ledbetter, who went up North to a 4-H Club rally and came home with \$387 in one-dollar bills, having sold cockle burrs for \$1 each to Yankee boys as "porcupine eggs." Another brother, Marcel, allowed as how the wise men who followed the star to Bethlehem were actually firemen, because "the Bible clearly states they

had come from 'afar'."

Everyone thought he was funny and through the suggestion and help of friends who saw the potential entertainer in this strapping salesman, the first album was produced, *Jerry Clower From Yazoo City, Mississippi, Talkin' It*. It was an instant hit, and spread Clower's humor throughout the country.

From then on, his rise to stardom was anything but the path of a falling star. He came from humble beginnings, and has never forgotten his childhood. The reason he's never forgotten his upbringing is because his stories came from the events of his youth. The basic part of every story is, to quote him, "something real that has happened to me or almost happened!" Perhaps that accounts for his enduring career — he's believable.

"Jerry's versatility," says Rice, "is one of the keys to his incredible success as a media personality." In fact, on a recent eight-day appearance tour, Jerry started out on Sunday giving his Christian testimony in a church pulpit, then proceeded to tape commercials on Monday; on Tuesday, he was recording for his newest album; Wednesday found him speaking to a group of businessmen on Sales Motivation; Thursday, he was the headline performer for a Country Music package show; Friday night he performed at the Grand Ole Opry, and Saturday night he was speaking before a

Chamber of Commerce group. This was a typical week for Jerry Clower. His audiences range from businessmen to tourists; from executives to "just plain country folks." This versatility is also part of the magic of Jerry Clower.

Rice cites eight consecutive years of being named "Country Comic of the Year" as a gauge to the success the Mississippi humorist has achieved. This, plus the fact that he sells hundreds of thousands of records for MCA Records, and turns down approximately 10 personal engagements for every one accepted, all add up to a brilliant career for the Yazoo Cityan.

But even though Clower has achieved fame and fortune, his prim-

ary commitments are to his family, his church, and his beloved state of Mississippi. He's a deacon in the First Baptist Church in Yazoo City, and an active Gideon. His life is a reflection of his faith, and his humor is a reflection of his family and friends in Yazoo City.

Clower feels that everyone ought to be a "laughing Christian." Says Clower, "I'm convinced that there's just one place where there's not any laughter, and that's Hell. I've made arrangements to miss Hell! 'I ain't never going to have to be nowhere where some folks ain't laughing.'"

Jerry tells those who don't believe in laughing to go home "and look in the mirror and see what all us other folks been laughing at for all these many years!"

Southern Baptist Named Youth Committee Head

NASHVILLE — Sunday School Board employee Bob R. Taylor recently was elected as the first Southern Baptist in 30 years to head the Youth Committee of the Baptist World Alliance.

Taylor, consultant in youth ministry coordination in the board's church administration department, will serve a five year term heading the 140 member committee, which represents 120 countries.

Robert S. Denny, who retired as executive secretary of the BWA this year, was the other Southern Baptist to serve as youth committee chairman.

Taylor said his responsibilities as youth committee chairman include maintaining a communication system among Baptists concerning youth work and coordinating evangelism and training efforts.

Another of Taylor's responsibilities as World Youth Committee Chairman,

will be the responsibility of planning and carrying out the Baptist Youth World Conference scheduled for 1983 in Buenos Aires, Argentina.

Homecoming

The 120-year-old Baptist church, Osyka, Pike County, will observe homecoming August 31. The program will begin at 9:30 a.m. and end around 2 p.m.

Rev. Mefford and his wife Lila, missionaries to Spain, will tell of their work. Mefford was pastor of Osyka Church prior to his work in Spain.

Just For The Record . . .



Auburn Church, Lee County, crowned Debbie Duvall, center, as Queen during its Ateen Coronation service. Ateens and leaders Sue Glover, Jamie Brown, and Brenda Davis were also on program. Carmen Smith was flower girl; Brad Brown was crownbearer. James White is pastor.

Truth, like iodine, helps when it hurts.

People would have very little trouble if it weren't for other people.

Anger is that feeling that makes your mouth work faster than your mind.

Always do right; it will gratify some people and astonish others.

Uniform Lesson

Judgment And Mercy

By Jack Glaze, Chairman,
Division Of Religion, MC
Malachi 3:1-18

The study unit, "Restoration and Renewal" comes to an end with the study of Malachi. The theme for the coming quarter will be "God's covenant with his people." Fortunately, Malachi forms an idea link between the Old and New Covenant as it looks back in history to God's purposes, challenges the people to a current obedience, and looks forward to the future with a strong messianic content (cf. Mal. 3:1; 4:2). That which God began with Israel was consummated in the Lord Jesus Christ; His judgment and mercy are everlasting.

The Lesson Background
There is little conclusive evidence that indicates a definite date for the book of Malachi; however, the internal inferences point to a time after the Temple had been rebuilt (516 B.C.). A comparison of the sins condemned by Ezra and Nehemiah with those condemned by Malachi suggests a similar historical period. Also, the reference to a governor (1:8) points to the presence of a foreign power in control of the country. Therefore, it seems that the oracles best fit a period prior to the reforms of Ezra and Nehemiah, or approximately 460 B.C.

The Persian kingdom (539-333 B.C.) was ruled by Satraps, to whom local governors responded. Apparently Jerusalem was administered from Samaria. Following the return from the Babylonian exile (536 B.C.) friction constantly broke out between the Jews and Samaritan officials. During the reign of Artaxerxes I (464-423 B.C.), work in the city walls was halted.

Prior to the successful ministries of Ezra and Nehemiah, Malachi appeared to combat the skepticism and spiritual indifference of the people. The prophetic word was challenged (cf. 3:14). The people questioned the love and justice of God (cf. 1:2; 2:17, etc.). Professionalism on the part of the religious leaders made the people err. (cf. 1:13). Moral decay had set in. Among the many sins, adultery, divorce, perjury, and fraud were openly practiced (cf. 3:5). Malachi frequently rebuked and exhorted his countrymen to repentance. He saw three major threats to his people: contaminated worship, divorce, and disbelief. He combined the ethical demands of the past prophetic message and reverence for the law of Moses as he urged his

people to repent in preparation for the coming judgment of God.

Nothing is known of the prophet beyond the content of his message. Although the word Malachi can signify "My messenger (angel)" and could serve as a title for the book (cf. 3:1), there is insufficient reason to reject the form as a proper name, or the name of the one delivering the oracles. As a proper name, it probably is a shortened form of "messenger of Yahweh (Jehovah)."

The literary style of the book is unique. The prophet uses a didactic question-answer pattern. It is a method that the rabbis would widely use in later years. First, a charge or accusation is made. Then with the phrase, "but you say," the prophet raises an objection on the part of the people. Next, the objection is refuted and in so doing the initial charge or accusation is driven home. Seven distinct examples of the method are found in the book. In an age of skeptical rationalism, Malachi creatively combines the prophetic methodology of the past with that of the wisdom teachers of Israel and blends the two systems into a third one, the didactic instruction of the Law (cf. Jer. 18:18 for the three systems).

The Lesson Outlined

I. The Coming Judgment (2:17-3:6)
1. Cynical Disbelief (2:17). There had been a loss of faith in God and a denial of his justice. The hardships of the post-exilic years had created the skeptical attitude that God's deliverance had been forgotten.

2. Coming Judgment (3:1-6)
1) The Messenger Promised (3:1a). The messenger motif calls to mind Isaiah 40:3-5 and the coming of John the Baptist (cf. Mk. 1:2f). A herald announces the approach of a monarch.
2) The Coming Lord (3:1b). In contrast to the seeming delay, the judgment was rapidly approaching.

3) Judgment proclaimed (3:2-6). "Fullers soap" was used to bleach cloth. The judgment of the Lord was for the purpose of purification rather than destruction.

II. Repentance and Blessing (3:7-12)
1. The Call to Repentance (3:7). The people had turned away from God. Repentance means to "turn back" or to return to God. It is an "about face," or change of life style. The Biblical concept of repentance is clearly seen here as an act of the will (volition). An emotional feeling that has no "change of direction" is not repentance.

2. The Evidence of Repentance: Tithing (3:8-9). The disobedience was evident in the sin of robbing God of his tithes (cf. Lev. 27:30, Numbers 18:21, etc.). The critical issue is obedience, not the tithing itself.

3. The Blessing of Repentance (3:10-12). The prophet throughout the book challenged the people to prove God by fully complying with the law: faith, love, obedience, and now the tithes. Then the windows of heaven would be opened and God would shower his blessings abundantly. The surrounding nations would see and marvel at the prosperity of Israel.

The Lesson Applied
How easy it is to forget yesterday's deliverance in the struggle of today's world. Should we harshly pass judgment on Israel's short memory from Zerubbabel (536 B.C.) to Malachi (460 B.C.), when, for example, we today forget the victory over Nazi tyranny less than 40 years ago? The vivid memory of the news flash to a front line infantry division that the war was over lingers still in the mind of the writer. Yet this week, draft registration procedure is underway once more for millions of young American men. The world has not learned the lessons of war nor of repentance!

The presence of abnormal global weather conditions from unprecedented floods in the southern region of South America to the prolonged drought and heat in North America has caused speculation in some foreign areas that the United States has tampered with the weather through covert activity. Others suggest that there must be some unidentified special activity in the science fiction vein causing the exceptional weather conditions. Tragically, modern man, either in sophisticated rational skepticism, or superstitious ignorant suspicion, fails to consider the Biblical statement of God's sovereign control over his creation. For many, the call to national repentance for sinful pride, environmental destructiveness, and flagrant immorality sounds like pages from a discarded past — and yet the abnormality points to more tragic consequences of divine judgment!

Have we the spiritual perception to see? How have we robbed Him? The answer comes back: We have robbed Him in love, in faithfulness, and in our tithes. Have we the courage to prove God and confess our sin? Have we the faith to see God's hand in the weather — and history?

Life and Work Lesson

. . . To Face Unjust Suffering

By Bobby Perry, Pastor,
First, Moss Point

A bold believer was standing barefoot on the fagots, about to be burned to death. He called to the official who was in charge of his execution and urged him to come near. As the burly executioner came close, the Christian said in quiet confidence, "I am about to be burned to death for faith in my Lord Jesus Christ. Lay your hand on my heart. If it beats any faster than it ordinarily beats, don't believe in my Christ."

Such confidence is beyond comprehension when one thinks solely in terms of the natural realm. Inject the supernatural, and the possibility of responding with assurance even to death becomes a reality. What is the secret of this confidence? What can I expect to produce in my life? These are questions Peter answers for those called to face unjust suffering.

I. The Pattern Of Suffering (I Peter 3:13-22)

Since those who determine to do good have God on their side (3:11,12), no one can really harm them. They may have to suffer, but it can be the occasion for rejoicing, not the cause for either alarm or apostasy. The apostle has some straight forward advice for his readers. If they put into practice his exhortations, they could expect to be living in a manner which would not bring reproach upon the name of Christ. This, after all, is one of the most powerful testimonies to the reality of Christianity.

A. As Depicted In The Life Of The Saint (3:13-17)

Peter did not intend the recipients of his letter to understand that they could automatically expect to be persecuted. His question of verse 13 indicates that if they were zealous devotees of that which was good, they did not need to be fearful. However, there was a possibility that while doing good they would be subject to mistreatment (verse 14). Under such circumstances there might be a temptation to leave their faith.

While undergoing persecution, the apostle encourages the saints not to be afraid of the terror of their adversaries. These enemies could, if they were allowed to do so, instill fear in the believers by their threats or actions. The answer to the danger facing them was to be ready for the attack. The preparation consisted of sanctifying Christ as Lord in their hearts.

The way in which an answer is given to a question concerning a Christian's faith may mean more than the actual content of the answer. As a result of a consistent Christian life, a believer may shame his attackers into silence (verse 16). Whatever the result may be of the trial, a saint must always be certain that he is suffering for doing right and not for doing wrong (verse 17).

B. As Depicted In The Life Of The Savior (3:18-22)

Although there are many different interpretations of the truth found in these verses, the point Peter made by the illustration from Christ's life is clear. He was attempting to give an illustration of the way one should face persecution which might result in physical death. Peter's reason for introducing this thought is found in (4:1). He desires that saints learn how to meet suffering by emulating the life of their Master, and he wants to show that blessing will follow suffering for righteousness.

Peter is the only writer to give detailed information about Christ's activity between the time of His death and resurrection three days later. According to verse 19 he proclaimed a message to certain ones in a place referred to as a prison. It seems logical to conclude that the apostle was referring to Christ's descent into the place of the departed dead, called "Sheol" in the Old Testament and "Hades" in the New Testament. That He did enter Hades may be seen from a careful study of the following verses: Acts 2:27-31; and Ephesians 4:9. Philippians 2:10 may also refer to this event.

Christ did not preach the gospel in Hades, but it appears that He simply made a proclamation concerning His victory over sin by His death on the cross. Since both the righteous and the unrighteous were in Sheol/Hades at this time, possibly both were involved. There is no suggestion of a second chance for salvation here. Christ did not preach the gospel but announced a message of victory.

Peter mentions the days of Noah as particular days of unrighteousness. The reference to Noah also brought to Peter's mind the patriarch's salvation through the instrumentality of water. A believer really could not have a good conscience before God when he refuses baptism as the picture of his salvation.

II. The Purpose Of Suffering (4:1-4)
The opening words of chapter 4 show

Six girls from First Church, Southaven, attended State Ateen Camp at Garaywa. The girls, Rhonda Barclay, Kim Page, Becky Ray, Tammy Quarles, Joy McCormick, Julie Camburn found that camp was "sticking to routine; setting aside study, rest, and fun times; keeping cabins clean and meeting lots of potential friends." One of the highlights was meeting the "real" Christ from the true story behind the "Heavenly Deception" movie. They watched as some of their friends and cabin mates made serious decisions for Christ and their lives. They experienced Bible study with others and alone. They met missionaries just off their fields of service. The Ateens worked at car washes and carport sales and raised \$180.00 to go to camp.

Fifteen GAS, ages 9-12, from First, Southaven went to Camp Garaywa July 28. Those attending camp were: Christi McCormick, Leslie Stevens, Gala Herron, Beverly McCammon, Wendy Cross, Jan Adair, Ann Adair, Mary Jeffries, Donna Tindall, Ann Marie Taylor, Jamee Bryant, Lori Johnson, Shelia Littlejohn, Holly Hughes, and Cindy Smith.

that the apostle is building upon the illustration taken from the life of Christ. Suffering brought about through righteous living will produce in one's life several important results.

A. Its Present Purpose (4:1-4).
Another difficult expression is found at the close of verse 1. No thought of sinless perfection is to be read into Peter's remark. However, it is clearly stated that physical suffering for righteousness does demonstrate that such a one is not dominated by sin or the nature which produces personal acts of unrighteousness.

Peter's readers before salvation had plenty of time to live according to the ways of the world (verse 3). These former companions of Peter's readers could not understand the change which had taken place in their lives (verse 4). Their refusal to participate in the old ways of sin resulted in verbal abuse. Unbelievers spoke evil of them.

B. Its Prospective Purpose (4:5,6)

The suffering which results from Christian living day by day also has a definite bearing on life beyond the grave. The future for those who spoke evil is described in verse 5. The future of the believer is present in verse 6. Just as Christ was exalted after His suffering, so the suffering saint can expect an abundant entrance into his heavenly abode.

III. The Practical Aspects Of Suffering (4:7-11).

Peter's first epistle is now drawing to a close. But before he lays down the pen, he has some worthwhile advice to place before his readers. It is worthwhile because its source is divine.

The apostle next turns to the Christian's relationship to other saints. One of the most important pieces of advice is to let love rule in our contacts with others (verse 8). This kind of love will also demonstrate itself through hospitality (verse 9).

Peter does not refer too often in his epistles to the gifts given to believers by the Holy Spirit. They are given to Christians to enable them to function in the proper place in the body of Christ. They are a gracious gift in the lives of believers (verse 10). As the saint performs his work, it may entail a spoken ministry (verse 11). What he speaks is to be just as if the words were given by God. They can be if they are guided by what God has revealed in the Bible.